

AANKHO KI HIFAZAT

MUFTI TAQI USMANI (DB)

ki maqbool kitab islahi khutbat hindi mein se
iska khulasa **HINGLISH** mein karne ki koshish ki hai.
Allah is ko kubool farmaye.
Aur ham sab ke haq mein naafe banaye. Aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ و نصلى على رسولہ الكريم - اما بعد۔

Ayat/20 al noor tarjuma: Is ayat mein allah ne hamari ek bimari ka bayan farmaya hai woh hai 'bad-nigaahi' ye badnigaahi aisi bimari hai jisme log bahot mubtala hai acche khase padhe likhai log ulma allah valo ki sohbat mein uthne bethne vale deendar namaz roza ke paband bhi is bimari ke andar mubtala ho jate hai aur aaj kal to halat ye hai ki agar aadmi ghar se bahar nikle to ankho ka bachna mushkil najar ata hai har taraf aise manzar hai ki in ankho se ankho ko panah milni mushkil hai.

Badnigaahi ka haasil ye hai ki kisi gair mehram par nigaah dalna khas kar

jab ki khwahish ke saath nigaah dali jaye chahe woh ghair mehram hakiki tor par zinda ho aur chahe woh ghair mehram ki tasveer ho us par bhi nigaah dalna haram hai aur ye badnigaahi ke andar dakhil hai ye badnigaahi ka amal apne nafs ki islaah ke raaste mein sab se badi rukavat hai aur ye amal insaan ke baatin ko kharab karne mein bahot dakhal hai jab tak is amal ki islaah na ho aur nigaah kabu mein na aye us waqt tak baatin ki islaah ka tasavvur takriban muhal hai hadees shareef mein rasoolullah sallallahu alaihi wasallam ne irshad farmaya ki nazar shaitaan ke tiro mein se ek zaher bhara tir hai yeh tir jo shaitan ke kaman se nikal raha hai kisi ne usko thande pet bardasht kar liya aur uske age hathiyar dal diye to iska matlab ye hai ki baatin ki islaah mein ab bari rukavat khari ho gayi isliye ki insaan ke baatin ko kharab karne mein jitna dakhal is ankh ke galat istemaal ka hai shayad kisi aur amal ka na ho.

Mein ne apne sheikh hazrat dr. Abdul hai saheb rahmatullah alaih se suna tha ki nigaah ke galat istemaal baatin ke liye qatil zaher hai agar baatin ki islaah mazoor hai to sab se pehle is nigaah ki hifazat karni hogi ye kam bada mushkil

nazar ata hai dhoondh ne se bhi ankho ko panah nahi milti har taraf bepardagi behijabi nangapan aur ashilta ka bazar garam hai aise mein apni nigaah ko bachana mushkil nazar ata hai lekin agar imaan ki mithas hasil karna manzoor hai aur allah ke sath talluk aur mohabbat manzoor hai aur apne baatin ki safai tajkiya aur taharat manzoor hai to phir ye ghoot aisa mitha ho jata hai ki phir iske bagair chain bhi nahi ata.

Arab ke log kava piya karte hai apne hazrat ne bhi dekha hoga ki woh chhote chhote pyalo mein kava pite hai mujhe yaad hai ki jab mein chhota bachcha tha us waqt qatar ke ek shaikh karachi aye hue thai hazrat valid sahib rahmatulla alayhi ke sath mein bhi unse milne chala gaya us mulakat ke dauran wahan majlis mein pehli baar woh kava dekha woh kava sabko pine ke liye pesh kiya gaya jab kava ka lafz suna to zahain mein yahi khayal aya ki mitha hoga lekin jab zaban se lagaya to woh itna kadva tha ki usko halak se utarna mushkil ho gaya hala ki woh zara sa kava tha aur uska zayka bhi kadva tha aur ab waha majlis mein beth kar kulli to kar nahi sakte thai isliye majburan usko kisi tarah se halak se utara lekin jab halak se jab utara to ab

zara uska suroor mehsus huaa uske bad phir ek aur majlis mein pine ka ittefaq huva ahista ahista ab halat ye ho gayi thi ki ab itna pyaara aur itna majedar lagta hai jis ki koi intiha nahi is liye ki ab pine ki adat ho gayi hai.

Isi tarah ye bhi aisa kadva ghoot hai ki shuru mein isko pina bada dushwar maloom hota hai lekin pine ke baad jab iska suroor chadega to phir dekhoge ki iske pine mein kya lutf hai allah taala iski mithas hum sab ko ata farma de ameen baharhal ye aisi kadvi chiz hai ki ek bar iski kadvahat ko bardasht kar lo aur ek bar dil par patthar rakh kar iski kadvahat ko nigal jao to phir insha allah aisi mithas aisa suroor aisi lazzat ata farmayege ki uske aaghe is badnigaahi ki lazzat kuch nahi hai uski koi hakikat nahi hai.

Ye aankh ek machine hai aur ye allah ki ek aisi nemat hai ki insaan uska tasavvur nahi kar sakta aur begar mange mil gayi aur muft mein mil gayi hai iske liye koi mehnat koi paisa kharch nahi karna pada is liye is nemat ki kadar nahi hai un logo se ja kar puchho jo is nemat se mehroom hai nabina hai ya to binayi chali gayi hai ya jeen ke pas ye nemat shuru se hi nahi hai unse pucho ki yeh

ankh kya chiz hai aur khuda na kare agar binayi mein koi khalal ane lage aur binayi jati huyi maloom hone lage us waqt insaan apni sari daulat kharch kar ke bhi ye chahaiga ki mujhe ye daulat dobara se hasil ho jaye aur ye ek aisi machine hai ki aaj tak aisi machine ijaad nahi kar saka.

Maine ek kitab mein padha tha ki allah ne insaan ki ankh mein jo putli rakhi hai ye andhere mein felti hai aur roshni mein sikud jati hai jab admi andhere se roshni mein ata hai ya roshni mein se andhere mein jata hai to us waqt ye sikud ne aur felne ka amal hota hai aur is sikud ne aur felne mein ankh ke asaab saat mile ka faasla tey karti hai lekin insaan ko pata bhi nahi chalta ki kya baat huvi aisi nemat allah ne hume ata farma di hai.

Ab agar is nemat ka sahi istemal karege to allah farmate hai ki mein tum ko us par sawab bhi dunga jaise is ankh ke zariye mahobbat ki nigaah apne maa baap par dalo to hadees shareef mein hai ki ek hajj aur ek umrah ka sawab milega allahu akbar ek dusri hadees mein hai ki sohar apne ghar mein dakhil hua aur usne apni biwi ko mohabbat bhari nigaah se dekha to allah dono ko rahmat ki

nigaah se dekhte hai jab is aankho ka sahi jagah par istemal kiya ja raha hai to sirf ye nahi ki allah us par lazzat aur lutf ata farmate hai balki us par azro sawab bhi ata farmate hai lekin agar iska galat istemal karoge aur galat jagah par nigaah daloge aur galat chize dekhoge to phir iska vabal bhi bada sakht hai aur ye amal insaan ke baatin ko kharab karne vala hai.

Is badnigaahi se bachne ka ek hi raasta hai woh ye hai ki himmat se kam le kar ye tey kar lo ki ye nigaah galat jagah par nahi uthegi uske bad phir chahe dil par aari hi kyo na chal jaye lekin is nigaah ko mat dalo bas himmat aur irada kar ke is nigaah ko bachaye to phir dekhoge ki allah ki taraf se kaisi madad aur nusrat ati hai hazrat thanvi rahmatulla alayhi ne is ankh ko buri nazar se bachane ki kuch tadbeer bayan farmayi hai woh yad rakhne ki hai agar koi aurat nazar aye aur nafs ye kahai ki ek dafa dekh le kya harj hai kyu ki tu badfeli to karega nahi to ye samaj lena chahiye ki ye nafs ka dhoka aur tarika najat ka ye hai ki amal na kiya jaye (anfase isha) is liye ki ye shaitan ka dhoka hai woh kehta hai ki dekhne mein kya harz hai dekhna to isliye mana hai ki

insaan kisi bure kam mein muhtala na ho aur yaha bure kam ka imkan nahi hai isliye lo koi harj nahi hai hazrate wala farmate hai ki ye nafs ki chal hai aur iska ilaaj ye hai ki is par amal na kiya jaye aur chahe jitna bhi takaza ho raha ho nigaah waha se hatale.

Hazrat dr. Sahib rahmatulla alayhi ek bar farmane lage ki ye jo gunaah ke jazbe aur takaze paida hote hai inka ilaaj is tarah karo ki jab dil mein ye sakht takaza paida ho ki is nigaah ko galat jagah istemal karu aur insaan is nigaah ko galat jagah istemal karke lazzat hasil karu to us waqt zara sa ye tasavvur karo ki agar mere walid sahab mujhe is halat mein dekhle kya phir bhi mein ye harkat karta rahuga ya agar mujhe ye maloom ho ki mere shaikh mujhe is halat mein dekh raha hai kya phir bhi ye kam jari rakhuga zahir hai ki agar inme se koi bhi meri is harkat ko dekh raha hoga to mein apni nazar nichai kar luga aur ye kam nahi karuga chahae dil mein kitna bhi sakht takaza kyu na ho phir ye tasavvur karo ki in logo ko dekhne se meri duniya aur akhirat mein koi farq nahi padta lekin meri is halat ka jo ahkamul hakimin dekh raha hai uski parwah mujhe kyu na ho is liye ki woh mujhe is par saza bhi de

sakta hai is khayal aur tasavvur ki barkat se ummid hai ki allah is gunaah se mehfooz rakhege.

Hazrat dr. Sahib rahmatulla alayhi ki ek baat aur yaad aa gayi farmate the ki zara is baat ka tasavvur karo ki agar allah akhirat mein tum se ye farmaye ki accha agar tumhai jahannam se dar lag raha hai to chalo hum tumhai jahannam se bacha lege lekin iske liye ek shart hai woh ye hai ki hum ek kam karenge ki tumhari puri zindagi jo bachpan se jawani tak tumne guzari hai uski hum film chalayege aur us film ke dekhne valo mein tumhara baap hoga tumhari maa hogi bahen hogi bhai honge tumhari aulad hogi tumhare shagird hoge tumhare ustad hoge tumhare dost wa ahabab honge aur us film ke andar tumhari puri zindagi ka naksha samne kar diya jayega agar tumhe ye baat manzoor ho to phir tumhe jahannam se bacha liya jayega iske baad hazrat farmate the ki aise moke par aadmi shayad aag ke azaab ko gawara kar lega magar is baat ko gawara nahi karega ki in tamam logo ke samne meri zindagi ka naksha aa jaye is liye jab apne maa-baap dost ahabab azizi va karibi logo aur maqbool ke samne apni zindagi ke halat ka ana gawara nahi to phir in halat ka

allah ke samne ana kese gavara kar loge isko zara soch liya karo.

Phir aage doosre malfuz mein irshad farmaya ki badnigaahi mein ek darja malan ka hai jo ger ikhtiyari hai aur ek darja hai uske takaje par amal karne ka ikhtiyari hai is par pakad hai malan ka matlab ye hai ki dekhne ka bahot dil chah raha hai dil machal raha hai ye dil ka chahna machalna mayil hona chunki ye ger ikhtiyari hai is liye is par pakad bhi nahi allah ke yaha is par insha allah koi giraft nahi hogi koi gunaah nahi hoga lekin dusra darja ye hai ki is dil ke chahne par amal kar liya aur uski taraf nigaah utha di ye ikhtiyari hai aur is par pakad bhi hai ya nigaah ger ikhtiyari tor par padgayi thi ab us nigaah ko apne ikhtiyar se baki rakha is par pakad hai aur is par gunaah bhi hai to malan ka pehla darja jo ger ikhtiyari hai woh maaf hai is par giraft nahi hai aur dusra darja ikhtiyari hai is par pakad hai.

Aur is amal mein irada kar ke dekhna aur sochna sab dakhil hai aur iska ilaaj nafs ka rokna aur nigaah ka jhukana hai kisi ajnabi aur namehram aurat ka tasavvur kar ke lazzat lena ye bhi isi tarah haram hai jaise badnigaahi haram

hai to dekhna bhi isme samil hai aur sochna bhi isme dakhil hai aur iska ilaaj ye hai ki nafs ko roko aage peeche idhar udhar aur daye baye dekhne ke bajay zameen ki taraf nigaah rakhte huve chale.

Hazrate wala rahmatulla alayhi farmate hai ki jab allah ne shaitan ko jannat se nikala to jate jate woh dua mang gaya ki ya allah mujhe qayamat tak ki mohlat de dijiye aur usko allah ne mohlat de di ab usne akad dikhayi chunanche us waqt usne kaha ki (surah Al Araaf/18) tarjuma mein un bando ke paas unki dayi taraf se bayi taraf se aage se peeche se jauga aur charo taraf se un par hamla karuga hazrat wala farmate hai ki shaitan ne char taraf to bayan kar di to maloom hua ke shaitan inhi charo taraf se hamla karta hai kabhi aage se karega kabhi peeche se karega kabhi daye kabhi baye lekin do simat woh chhod gaya unko nahi bayan kiya ek upar ki simat aur ek niche ki simat is liye upar ki simat bhi mehfuz hai aur nichai ki simat bhi ab agar nigaah upar kar ke chaloge to thokar kha kar gir jaoge is liye ab ek hi rasta reh gaya ki niche ki taraf nigaah kar ke chaloge to insha allah charo taraf ke hamle se mehfuz rahoge is

liye bila wajah idhar udhar na dekho bas allah allah karte huve neechе dekh kar chalo phir dekhoge ki allah kaise tumhari hifazat karte hai allah taala farmate hai ki jis ka tarjuma momino se keh do apni nigahe neechi karle to khud quran karim mein allah ne nigaah neechе karne ka hukum farma diya aur phir aage iska natija bayan farma diya ki iski wajah se sharamgaho ki hifazat ho jayegi.

Hazrat thanvi rahmatullla alayhi aaghe farmate hai ki himmat kar ke in dono ko ikhtiyar kare agarche nafs ko taklif ho magar ye taklif jahannam ki aag ki taklif se kum hai yani is waqt to nigaaho ko bachane se taklif ho rahi hai lekin is badnigaahi ke badle jo jahannam ka azab hai us taklif ke muqable mein ye taklif lakho karoro balki arbo guna kum hai balke yaha ki taklif ko waha ki taklif se koi nisbat nahi hai kyu ki vaha ka azaab be intiha hai kabhi khatm hone vala nahi aur yaha ki taklif khatm hone vali hai aaghe farmaya ki jab kuch din himmat se aisa kiya jayega to melan mein bhi kami ho jayegi bas yahi ilaaj hai iske siva kuchh ilaaj nahi chahe sari umar pareshan rahao isliye ki jab insaan mehnat aur mashakkat bardasht karta hai to allah uske liye vada farmaya hai ki

jo shakhs hamare raste mein mujahida karega hum zaroor usko rasta dikha denge to woh mujahida karne valo ko rasta dete hai is liye mujahida karke nazar neeche kar loge to aakhirkar allah melan bhi kam farma denge insha allah bus yahi ilaaj hai iske alava kuch ilaaj nahi agarche saari umar hairan va pareshan raho log yah chahte hai ki hum shaikh ke pas jaye woh foonk mar de ya aisa nuska pila de ya aisa wazifa parhde ki bas ye melan khatm ho jaye are bhai aisa nahi hua karta jab tak insaan himmat se kam na le.

Dekho do kaam kar lo ek himmat ko istemal karo dusra allah ki taraf ruju karo himmat ke istemal ka matlab ye hai ki apne apko jaha tak ho sake jitna bacha sakte ho bacha lo aur allah ki taraf ruju ka matlab yah ki jab kabhi aajmaish pesh aaye to foran allah taala ki taraf ruju kar ke kaho ya allah apni rehmat se mujhe bacha lijiye meri aankho ko bacha lijiye mere khayalat ko bacha lijiye agar aapne madad na farmayi to mein mubtala ho jauga.

Hazrat Yusuf alayhissalam jab ajmaish mein mubtala hue to unhone bhi yahi kam kiya ki apni taraf se koshish ki

chunanche jab Zulekha ne charo taraf se darwaje mein tale dal diye aur yusuf alayhissalam ko gunaah ki dawat di us waqt hazrat yusuf alayhisalam apni ankho se dekh rahe the ki darwaje par tale pare hue hai aur nikalne ka koi rasta nahi hai magar hazrat yusuf alaihissalam darwajo ki taraf bhag pare ab jabki ankho se nazar aa raha hai ki darwajo par taale pare hue hai to bhag kar kahan jaoge raasta to hai nahi magar chunke apne ikhtiyar mein to itna hi tha ki darwaje tak bhag jate chunanche jab aapne apne hisse ka kam kar liya aur apne ikhtiyar mein jo tha woh kar liya aur darwaje tak pohach gaye to allah se ye kehne ke haqdar ban gaye ki ya allah mere ikhtiyar mein to bus itna hi tha mere bus mein is se zyada nahi hai ab age to apke karne ka kam hai to jab apne hisse ka kam kar ke allah se mang liya ki ya allah baki aaghe ka kaam aapke kabze mein hai to fir allah taala ne bhi apne hisse ka kaam kar liya aur unhone bhi darwajo ke taale tod diye isi baat ko maulana rumi rahmatulla alayhi kitne khubsurat andaz mein bayan farmate hai ki agarche tumhe is duniya ke andar koi rasta aur koi panah lene ki jagah nazar nahi aa rahi hai charo taraf se gunaah ki dawat di ja rahi hai lekin tum diwano ki

tarah is tarah bhago jis tarah hazrat yusuf alayhissalam bhage tum jitna bhag sakte ho utna to bhag lo baki allah se mango baharhal agar insaan ye do kam kar le ek aapni himmat ki had tak kaam kar le aur dusra allah se mange yakin kijiye duniya mein kamiyabi ka sab se bada raaz ye hi hai.

Hamare hazrat rahmatulla alayhi dr abdul hai rahmatulla alayhi bhi badi ajeeb baatein irshad farmaya karte they farmaya ki allah ne hazrat yunus alayhis salam ko teen din tak machli ke pet mein rakha ab wahan se nikalne ka koi rasta nahi tha charo taraf tarikiyan aur andheriya chahi huyi thi aur mamla apne bus se bahar ho gaya tha bus us waqt un andheriyo mein allah ko pukara aur ye kalima padha la ila-ha-illa anta subhana-ka inni kuntu minajjalimin allah taala farmate hai ki jab usne hame andheriyo ke andar pukara to phir hamne ye kaha humne uski pukar suni aur humne us ghutan se usko najat ata farma di chunanche teen din ke bad machli ke pet se nikal aye aaghe allah taala farmate hai ki hum isi tarah momino ko najat dete hai aur denge hazrat dr. Sahib farmaya karte the ki tum zara socho to sahi ki allah ne yahan kya lafz istemal farmaya ki hum

momino ko isi tarah najat denge kya har momim pehle machli ke pet mein jayega aur wahan ja kar allah ko pukarega to allah taala usko najat denge Kya is ayat ka ye hi matlab hai Ayat ka ye matlab nahi balki ayat ka matlab ye hai ki jis tarah hazrat yunus alayhissalam machli ke pet mein andhairiyo mein giraftar huye they isi tarah tum kisi aur kism ki andhairiyo mein giraftar ho sakte ho lekin waha par bhi tumhara sahara vahi hai jise hazrat yunus alayhissalam ne ikhtiyar kiya tha woh ye ki hume is alfaz se pukaro la ila-ha illa an-ta subhan-ka inni kuntu minajjalimin jab tum in alfaz se hame pukaroge to jis kism ki andhairiyo mein giraftar hoge hum tumhei najat de denge.

Is liye jab nafs ke takajo ki tarikiyan samne aye to us waqt tum hame pukaro ya allah is andheriyo se bacha lijiye in tarikiyo se nikal dijiye in andherio se bahar kar dijiye inki burayi se mehfuz farmaiye jab dua karoge to phir mumkin nahi ki ye dua qubool na ho.

Dekhiye jab insaan kisi dunyavi maqsad ke liye allah pak se dua mangta hai jaise ye dua karta hai ki ya allah mujhe sehat de de ya allah mujhe paise

de de ya allah mujhe falani naukri de de
ya allah mujhe falan ouhda de de waise
to har dua qubool hoti hai magar
qubooliyat ke andaz alag alag hote hai
kabhi kabhi to allah vo cheez de dete hai
jo magi thi jese paisa manga tha allah ne
paisa de diya ya allah se koi ouhda manga
tha woh de diya lekin kabhi kabhi allah
ye samajhte hai ki ye insaan apni
bewakoofi aur nadani ki wajah se aisi
cheez mang raha hai agar mein ne usko
de di to woh cheez uske liye azaab ho
jayegi jaise paisa mang raha hai lekin
agar mein ne usko paisa de diya to uska
dimag kharab ho jayega aur ye firaun ban
jayega apni duniya bhi kharab karega aur
apni akhirat bhi kharab karega is liye
hum isko zyada paisa nahi dete ya jaise
ek shakhs ne koi auhda ya mansab mang
liya lekin allah ko maloom tha ki agar ye
auhda isko mil gaya to ye maloom nahi
kya kya fasad karega is liye kabhi kabhi
woh cheez dena munasib nahi hota jo
usne mangi hai is liye uske bajaye allah
us se acchi cheez de dete hai.

Lekin agar koi shakhs deen mang
raha hai aur ye dua kar raha hai ki ya
allah mujhe deen par chala de mujhe
sunnat par chala dijiye mujhe gunaaho se
bacha lijiye to kya isme is baat ka imkan

sambhav hai ki din par chalne mein nuksan zyada hai aur kisi raste par chalne mein nuksan kam hai aur allah deen ke bajaye doosre raste par chala de chunki is baat ka imkan nahi hai isliye woh jo deen ke liye mangi jati hai to woh zaroor qubool honi hai isme qubool na hone ka koi imkan hi nahi is liye jab bhi allah se dua mango is yakin ke sath mango ki zaroor qubool hogi.

Hamare hazrat dr. Sahib rahmatullla alayhi farmate hai ki jab tumne ye dua mang liki ya allah mujhe gunaah se bacha lijiye lekin dua ke baad phir tum gunaah ke andar muftala ho gaye iska matlab ye hua ki dua qubool nahi hui duniya ke mamle mein to ye jawab diya tha ki jo cheez bande ne mangi thi chuke woh bande ke liye munasib nahi thi is liye allah ne woh cheez nahi di balki koi aur cheez de di lekin koi ek shakhs ye dua karta hai ki ya allah mein gunaah se bachna chahta hoon mujhe gunaah se bachne ki tofiq de dijiye to kya yahan bhi jawab de sakte hai ki gunaah se bachna accha nahi tha is se acchi koi chiz thi jo allah ne is dua mangne vale ko de di.

Baat asal mein ye hai ki gunaah se bachne ki ye dua qubool to hui lekin is

duaka asar ye hoga ki awwal to insha allah gunaah sajud nahi hoga aur agar maan le ki gunaah ho bhi gaya to toubah ki taufiq zaroor ho jayegi insha allah ye nahi ho sakta ki toubah ki taufiq na ho is liye deen ke bare mein ye dua kabhi bekar nahi ja sakti kabhi ye dua bekar nahi ho sakti aur agar gunaah ke bad toubah ki tofik ho jaye to woh toubah kabhi kabhi insaan ko itna ooncha le jati hai aur uska itna darja buland karti hai ki kabhi kabhi gunaah na karne ki surat mein uska darja itna buland na hota aur woh itna ooncha na jata is liye ki galti sadir hone ke bad jab allah ne uske natije mein uska darja aur zyada buland kar diya.

Is liye hamare hazrat dr. Sahib rahmatulla alayhi farmaya karte they ki is dua karne ke ba-wajud agar paav fisal gaya aur woh gunaah us se ho gaya to allah se bad guman mat ho jao ki allah ne hamari dua qubool nahi ki are nadan tujhe kya maloom hum tujhai kahan pohchana chahte hai is liye ki jab gunaah zahir hoga to phir hum tumhai toubah ki tofiq denge phir hum tumhai apni rehmat ke nazil hone ka mukam banayenge is liye is dua ko kabhi rayga aur bekaar mat samjho bas ye do kam karte raho himmat se kam lo aur dua

mangte raho phir dekho kya se kya ho jata hai insha allah.

Badnigaahi ke bare mein ye baaten arj kar di allah taala apni rehmat se is par amal karne ki tofiq ata farmaye ameen duniya ke har gunaah ke andar ye zaroori hai ki himmat ka istemal karna usko bar bar taza karna aur allah se ruju aur dua karna ye dono cheeze zaroori hai inme se sirf ek cheez se kaam nahi banega agar sirf dua karte rahoge aur himmat nahi karoge to ye cheez hasil nahi hogi jaise ek admi purab ki taraf bhaga ja raha hai aur sath mein allah se dua kar raha hai ki ya allah mujhe paschim mein pohcha de tab to woh dua fayde mand hai warna woh dua dua nahi woh to allah se mazak hai is liye pehle rukh is taraf karo aur himmat karo aur jitna ho sake us taraf kadam badhao aur phir allah se mango tamam gunaaho se bachne ka ye hi nuskha hai iske alava koi nuskha nahi hai aur sari taat ko hasil karne ka bhi ye hi nuskha hai allah taala hum sab ko is par amal karne ki taufeeq ata farmaye ameen.

وَاٰخِرُ دَعْوَانَا اِنَّ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
